R-27 1711

MISSIONARY RESEARCH LIBRARY NEW YORK CITY

Up the School Steps

MISSIONARY RESEARCH LIBRARY NEW YORK CITY

[*Cover illustration: Entrance of Sherman High School at Chittoor*]

WORSHIP SERVICE

"Speak, Lord, For Thy Servant Heareth"

DOROTHY M. BURT

HYMN: No. 512, Reformed Church Hymnal (Jesus Shall Reign)

SCRIPTURE READINGS: Matthew 28: 19-20
Luke 2: 40-52
Psalm 119: 105-112

MEDITATION:

"He that hath ears to hear, let him hear." This is Christ's command to us. Often, it is so much easier to put our fingers in our ears or to discourage the voice of conscience. We can train our ears not to listen just as easily as we can school them to pick up every little sound that comes to them. We can crowd out the crying need of little children in other lands or we can embrace them all with the same love about which Christ has told us. The capacity for love is unbounded; it extends further and includes more than we will ever know.

In India, the mother of the small, under-nourished and ragged urchins she has brought into the world wants a Christian teacher for her little ones. She knows that the Hindu teacher, conscientious as she may be, will not care for them and bring to them the heritage that is rightly theirs. She has no vision of what childhood in the household of Christ can be. We cannot measure the goodness of God's ambassadors; those who have gone out to take the Christian message to other peoples. They have adopted the supplement to the Golden rule—if you've had a kindness shown, pass it on. It was not meant for you alone, pass it on.

Centuries ago a little boy named Samuel hearkened unto the Lord and he heard. The next thing to listen is to act. In the New Testament we have an entire book devoted to the "Acts of the Apostles." If we hear and do nothing we are as void of goodness as those who walked by before the arrival of the Good Samaritan.

So, let us offer to God the gift of ourselves united for love, the gift of new lives for Christ, the gift of whatever we have done in His name and the gift of our means for the furthering of His kingdom on earth. Perhaps, like Samuel, our tasks for Him will be simple, or they may involve giving up everything that is familiar and dear to us, to leave all to follow Him. Whatever it is, if we hearken we will surely hear and there will be no doubt as to the action that comes after.

PRAYER:

Dear Savior of the World, make us to be worthy messengers to hearts without an abiding place, to lives which have not known love, to the crowns that have no guide. May we hear Thy voice when it sends us to children whom none have blessed, to the hungry whom none have fed and to the sick and dispirited whom none have comforted. Kindle Thy everlasting flame on the altar of our hearts that others may be warmed thereby. Keep us ever ready to lend a helping hand, quick to say a kind word and eager to spread abroad the good tidings of great joy. Help us to remember that we cannot keep within ourselves the Glory of God; that to possess it we must pass it on to others. Glory be to thee, Oh Lord, who art with us always, even unto the end of the world. Amen.

HYMN: No. 626 Reformed Church Hymnal (Hushed was the Evening Hymn).

TO THE PROGRAM CHAIRMAN

THIS PROGRAM may be presented by six women. Either they study the substance of their speeches and give them extemporaneously, or they read them. In either case the success of the presentation will be in direct proportion to the time spent in preparation.

COSTUMES

To make the conversation more realistic, you might rent costumes from the Woman's Board of Foreign Missions, 25 East 22nd Street, New York City. They are from 25¢ to 35¢ apiece plus the cost of postage and insurance.

KAMALA, MEENA, RUKKU — Three Hindu women, should wear silk sarees, necklaces and bracelets, sandals. With a lipstick mark a round, red dot between the eyes.

RAJAMMA, a poor village woman, should wear a coarse cotton saree over a torn faded blouse. Feet bare or stockinged.

CHELLA, MARY — Educated Christian women, should dress in either silk or cotton light colored sarees, but with no caste mark on the forehead. Lockets in the shape of a cross are often worn by Christians. Sandals or slippers.

For added realism they might hold large dolls to represent babies, as Indian women are rarely seen without babies in their arms or straddling their hips. If they wish they might sit cross-legged on small carpets at least until they speak. If the meeting is small or the platform sufficiently raised it would seem more natural if they could talk while seated, but it may be necessary to stand in order to be heard. All might join hands for the closing hymn.

ATMOSPHERE

Where desired, certain preparations can be made to give the room an Indian atmosphere. Borrow brass Indian lamps or curios if possible. You may follow the Indian custom of offering each guest a single small chrysanthemum or nosegay from a tray, which she should fasten in her hair or elsewhere. The ladies in costume might act as hostesses, two offering the flowers and the rest clasping their hands in front of them in the attitude of prayer as they say "Namaskaram" (num-mus-kah′-rum) to each one. If a rose water sprinkler is available one hostess can sprinkle each guest with scented water.

The ladies in costume who wear sandals or slippers may add an oriental touch to the proceedings by pausing to slip out of their foot-gear before they mount the platform in bare or stockinged feet.

UP THE SCHOOL STEPS

by CHARLOTTE C. WYCKOFF

THE FIRST STEP: HOME TRAINING

Kamala (pronounced Come′-a-la) : I am a Hindu mother. My whole life is bound up in my husband and children. I never leave my babies at home, nor leave them to the care of servants, as you heartless foreign women do. I take them with me everywhere.

For us Hindus every stage of our life from before our birth until death is marked by religious ceremonies. Our religious training is in the home. One room of every Hindu house is set apart as the family shrine. Here we keep the images and pictures of our special family gods and goddesses. Our family priest performs *pooja* (worship) for us daily at our homes. The children help to keep the lights always burning in the shrine, and bring fresh flowers, camphor and cocoanuts from the bazaar for the offerings. They go with me to take similar offerings to the gods in the temple. On festival-days we take to the gods a part of all our good things to eat, before we eat anything ourselves. Every morning my boys go with their father to the river for their ceremonial bath, when they worship the rising sun, while the girls and I sweep the house, tend the family shrine, bathe and put the round red mark of our religion between our eyes. I hold even my baby's hands together in worship before the images. I take every possible care to avoid the wrath of evil spirits, such as the small-pox goddess or the cholera goddess, and I brand my newborn babies' bodies in sixteen places to keep out the devils that cause dysentery and fits. I buy amulets from the priest to tie around their wrists to avoid the Evil Eye, and never let anyone praise them publicly in a way to arouse the jealousy of evil spirits.

From babyhood, you see, I train my children in religion, so that they know how to find favor with all the gods.

Last week we performed the ceremony to celebrate the beginning of my five-year-old son's education. After a feast and a procession through the streets, the boy traced the first letter of the alphabet on the sanded floor with the help of the priest, who chanted many prayers. We then took him to his teacher and formally inducted him into school. Now he will surely pass his examinations and succeed.

Do you Christians go to as much trouble for your children? You know our Tamil proverb? "The habit formed in the cradle follows us to the cremation-ground."

Mary: I am a Christian Indian mother, and I am proud to bear the name of the mother of our Lord Jesus. When God honored her with the responsibility of being the mother of Jesus, He honored all mothers. I want to bring up my children to be worthy children of God. My husband and I take each new baby to church as soon as I am able to go out, and dedicate each child to God. We pray beside their cradles. From their earliest childhood they lisp their prayers to "Our loving Father in Heaven." The only charm I give my child against fear or evil is this prayer: "I will fear no evil, for Thou art with me."

We sent our little girl to kindergarten last week when the schools opened. We, too, want to follow the old custom of our country, to begin a child's education with a prayer. We had no formal ceremony, but just family-prayers all together. We shall make no difference between girls and boys on these occasions, nor in spending money for their education. We believe that we should let all of our children develop naturally according to their God-given gifts, and learn for themselves to hear and obey God's voice.

THE SECOND STEP: ELEMENTARY SCHOOL

Rajama (pronounced Rah′-jum-mah′) : I am a village woman. Until we joined the Christian Way we were outcaste; but now we are Christ's people. We broke our stone and clay idols and buried them in the foundation of our little prayer-house. We have no shrine except in our hearts, which we try to keep clean like our houses, so that Jesus may come in. I toil all day in the fields, transplanting rice or weeding or harvesting millet or threshing or carrying bundles to the store-house of the landlord. When I was a child I worked too, though we had school for an hour at dawn and an hour after dark. Although I finished the second reader I soon forgot how to read, for we were too tired to learn well. How I wish I could read the Bible!

Now I am determined that my children shall have a better chance than I had. My husband and I get on without the coppers which they could earn by herding cattle. My old mother stays at home and cares for the babies. Our teacher takes the children of this village with him to the Central School in the next village, where they study five hours a day. They have a garden and make baskets. The girls learn how to make and mend their clothes. They play games and have Scout meetings and they act out the Bible stories for festival-occasions, so that we elders can understand them.

With a teacher for each class they get on so well that all the high-caste parents beg for admission for their children in our school—imagine that! My children learn more in six months than I learned in two years. They will not grow up to be stupid buffaloes like their parents! Already they come home with new ideas: we must have a window in our hut, we must build proper drains,

we must boil our water, we must keep poultry, they must try for a scholarship at boarding-school—all sorts of new-fangled notions!

Meena (second Hindu mother): My children come home with those ideas, too. I have always lived in the town of Chittoor, and although we are Hindus I went to the Gridley Girls' School, a mission day-school, as my mother did before me. She stopped my schooling just when I reached Fourth Grade, when I was beginning to get interested in books. By the time I was fourteen, I had a child of my own, and now I can scarcely read. My mind is unadorned, although I wear jewels and silk sarees.

Thank God, ideas and fashions are changing. Bridegrooms are demanding educated wives, if they are not too old or ugly. Up to sixteen, girls may study and pass their High School examinations. My eldest girl is in Fifth Grade at Gridley, and what a lot she knows! I cannot imagine what is left for her to learn at Sherman High School, when she goes on there next year. I like the mission school better than the municipal schools.

Kamala: Yes, so do I. I live in Vellore, where there are many municipal schools and private Hindu schools. Vellore is a very progressive city. But I send my girls to the Ashram day-school as most of my friends do, too. It is an excellent school. The teachers are so kind and loving and conscientious. Although they do not worship our gods, I see no harm in what they teach. The children learn to pray. They speak their own words to God, as I never dared to.

Meena: Harm? What harm is there in Christ's teachings? I tell you frankly, I pray to Christ myself, even though I am not brave enough to leave my whole family and my caste, to follow Him openly. It might not be quite patriotic to follow the religion of our conquerors. But I want my child to learn about Christ, so I send her to the mission school, and she is a different child now, so helpful and unselfish and truthful. Their teachings are wholly good.

Chella: You two are lucky to have good mission day-schools near your homes. My husband is a Christian who has a job in a village near Punganur (pronounced Poong′-ga-noor′) on the plateau. There is only a private Hindu day-school in our village, with a doddering old teacher who sleeps most of the day. We have to send both our son and our little daughter to boarding-school. Fortunately there are good schools just thirty miles away in Madanapalle (Mud′-da-na-pull′-lee). They get very good care and very good training in the boys' and girls' dormitories, and they get excellent schooling up to the Eighth Grade. After that we shall have to send them further away—the boy to Vellore and the girl to Chittoor for their High School course. But they are only eight and ten years old now.

Meena: You send your children away so young!

Chella: We want to give them the best possible foundation for their future life. They are quite safe and happy in the mission boarding-school, and they are trained in good Christian habits, as I was when I went to boarding-school.

Rukku (pronounced Rook'-koo): You are Telugu, and you are Christian. Tell me where I can send my little girls to boarding-school. My husband is a police-inspector who gets transferred often. We move every three or four months, and my children's education is upset. We are Hindus and we must keep caste-rules, and our language is Tamil.

Chella: Send them to the Hindu cottage on the grounds of Sherman Girls' High School. There Hindu girls of all ages live together and keep the caste-rules. Your little ones can board there, and walk a quarter of a mile to attend classes at Beattie School, where there is a very good practice-school connected with the Training School.

Rajamma: My little girl is going to Ranipet (Rah'-nee-pet') to the elementary boarding-school next year, when she finishes the village school. I see many village girls who return from there with good training.

THE THIRD STEP:
HIGH SCHOOL OR COLLEGE OR PROFESSIONAL TRAINING

Rukku: You are just poor village people, Rajamma. Education costs money. How can you send your children away to school? *I* can't afford it.

Rajamma: You could sell your jewels and wear plainer clothes if you really wanted to educate your children! I want nothing like that for myself, but we Christians look to our children to lift us up. We are the mud—they are the lotus-blossoms growing out of the mud. The Mission helps us with scholarships for worthy children.

Chella: My nephews are at Vellore. One is in Voorhees High School. One is in the Junior College. Another boy won a scholarship in Madras Christian College. He will get his B.A. next year. When they begin to earn money they can pay back money to the scholarship fund to help other boys.

Rajamma: Can my boys study so far as that?

Mary: Surely! You have a good central school, so they need not go to Arni. Boys from our villages which have no complete school start at Arni. They study Fourth and Fifth Grades there, with handicrafts and gardening. Then those who are good at farming go on to study Sixth, Seventh and Eighth Grades at the Farm School in Katpadi. There they learn about poultry and stock-raising and crops. Think what a help your boy could be to his father in farming! Or if he does not go to the Farm School, he can get his Junior

High School course at our Tindivanam boarding-school. Or, instead of book-learning, he can learn a trade. At our Katpadi Industrial school he can learn cabinet-making or rattan-weaving or blacksmith-work or motor-driving and motor-mechanics.

Kamala: What about the girls? Surely High School is enough for them! "How will more learning help a girl to blow the fire?"

Mary: At Sherman High School the girls keep house for themselves in small cottage dormitories. They learn how to plan meals and buy and cook for a family in accordance with scientific principles, not just out of books but by actual practice. I am a Sherman girl, and I know how to keep my house clean and my children healthy. I know that the devils that cause disease are germs, and I know how to avoid them—not by amulets and charms or branding, Kamala, but by cleanliness and health!

Rukku: You Christian women have a chance to learn, but where can my girls learn so much? Either they must go to a big municipal boys' school, which is not suitable for big girls, or remain ignorant. We cannot move to the city.

Mary: I told you there is a Hindu cottage at Sherman High School where they can live and keep their caste-rules, while they get all the advantages that Christian girls have. The Government gives scholarships to poor Hindu girls to encourage them to study, especially to widows. Young widows can train themselves to serve our country just as all other girls can. After High School they can study nursing at one of our mission hospitals, where they will be well cared for and excellently trained.

Meena: I always go to the Mission Hospital when I am ill, for the Christian nurses are so kind and loving. They make no difference between rich and poor, or between high caste and low. The doctors, too.

Chella: Girls who can get scholarships can take the B.A. course at Women's Christian College, Madras—and go on from there to study medicine at Vellore Medical College, or to take the graduate normal course at St. Christopher's Training College.

Kamala: I wish I could begin my life all over again! What about the girls who must earn their living but cannot study so far?

Chella: They can learn to do beautiful cross-stitch embroidery at Palmaner Industrial School, or they can learn to be primary teachers at Beattie Training School. Many of the teachers trained at Beattie School marry men trained at the Men's Training School near Katpadi, or at our Seminary in Vellore, and go out to villages where both husband and wife teach the children and the adults. The teachers who teach all our little children in town or village schools are trained at these schools.

Meena: I want to ask you one question. Why do these missionaries come from lands across the sea to teach our children? What do they get out of it? They do not make money. The Government, of course, must support schools. It is part of their duty, and they take our tax-money for it. But why should these Americans take so much trouble for our people?

Mary: They and we obey our Master, Christ. He said: "If you really love me, feed my lambs." I don't think God very much cares for ceremonies and empty words. He wants us to serve Him by helping His children. These American Christians believe that *all* children are God's lambs, not just their own children.

CLOSING HYMN: *Tune:* St. Peter

IN CHRIST THERE IS NO EAST OR WEST

In Christ there is no East or West,
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close-binding all mankind.

Join hands, then, brothers of the faith,
What-e'er your race may be.
Who serves my father as a son
Is surely kin to me.

In Christ now meet both East and West,
In Him meet South and North;
All Christ-like souls are one in Him
Throughout the whole wide earth. Amen.

JOHN OXENHAM, in *"Bees in Amber,"*
used by permission of American Tract Society.

YOU CAN HELP BY KNOWING!

INDICATE WHETHER THESE STATEMENTS ARE TRUE OR FALSE:

(*See page 12 for Answers*)

	T	F
1. 44% of all girls attending High School in India are enrolled in Christian Schools.	☐	☐
2. The feminine garment in India is called the Dhoti.	☐	☐
3. The Arcot Mission is in the southwest part of India.	☐	☐
4. The Student Christian Movement is the most important of the student movements of India today.	☐	☐
5. The outstanding college for women in South India is the Women's Christian College at Madras.	☐	☐
6. An ashram is a public market place in India.	☐	☐
7. Purdah means the seclusion of women folk in India.	☐	☐
8. In India only about 8% of all the people can read and write any language.	☐	☐
9. Teachers find it difficult in mission schools to uphold the standards set because of the laxity of Government inspection.	☐	☐
10. The present viceroy of India is John Hope, the Marquis of Linlithgow.	☐	☐

WHO?

1. Who is the lady doctor about whom a book was written recently?
2. Who of the Arcot Mission has been touring India for eight years as Educational Secretary of the National Christian Council?
3. Who in the Arcot Mission is subsidized by the Government in India to carry out a goat-breeding project to improve the milk supply in Indian villages?
4. Who has supervised the erection of the new buildings for ten of our Arcot Mission institutions in addition to his regular missionary work?
5. Who, of the Reformed Church women, was sent as a delegate from North America to the Madras International Missionary Conference at Christmas time, 1938?

WHAT?

1. What are two of the Mission Boarding Schools supported by the Reformed Church?
2. What is the advantage of educating our village boys and girls in Boarding Schools?
3. What is the danger lying in such a policy?
4. What High School in the Arcot Mission is built on the cottage plan?
5. What branch of Education is being most stressed by Government and Mission policy today?

WHEN?

1. Within ten years, when was the Arcot Mission founded?
2. When do our mission schools in India have their summer holidays?
3. When, in the process of their education, do Indian boys and girls begin to do all their studies in English?
4. When are village children selected for admission into Boarding School?
5. When do the rains come in our part of South India?

WHY?

1. Why is the number of the Bible Women in the mission stations being decreased?
2. Why is school in the villages held early in the morning and late in the evening?
3. Why do so many of the boys and girls have to go to Boarding School in India?
4. Why is it that many of our mission schools are now able to get along with greatly reduced funds from America?
5. Why should we put money into education which is primarily the duty of the Government?

WHERE?

1. Where has prohibition been recently introduced in our Missions?
2. Where are different denominations of different countries joining together to carry out cooperative missionary projects?
3. Where is Mrs. Honegger's ashram?
4. Where does Dr. Rottschaefer carry on her rural medical work?
5. Where did Miss Bessie Bruce render valuable service while in India?

THE WOMAN'S BOARD OF FOREIGN MISSIONS
Reformed Church in America
25 East 22nd Street
New York, N. Y.

Price, 10 cents each

ANSWERS

TRUE-FALSE TEST: 1-T, 2-F, 3-F, 4-T, 5-T, 6-F, 7-T, 8-T, 9-F, 10-T.

WHO? 1. Dr. Ida Scudder. 2. Miss Alice Van Doren. 3. Mr. J. J. DeValois. 4. Rev. B. Rottschaefer. 5. Miss Sue Weddell.

WHAT? 1. Chittoor – Sherman High School, Beattie Training School and Practising School, Gridley Girls' Day School. Ranipettai – Girls' Boarding School (elementary). Madanapalle – Secondary School for Girls, Secondary School for Boys. Palmaner – Girls' Industrial School. Katpadi – Industrial Institute for Boys, Agricultural Institute for Boys. Arni–Elementary Boarding School for Boys. Tindivanum–Boys' Boarding School. Vellore – Voorhees Junior College and High School for Boys, Normal School for Boys (a union with two other missions). 2. Because they are given Christian and moral training as well as education and also they are less apt to slip back into former ways if the school is accountable for all the child's time. 3. After education in a progressive group the student is not satisfied to return to the village with its lack of advantages. 4. Sherman Memorial High School at Chittoor. 5. Rural.

WHEN? 1. 1853. 2. April 20 to June 20, approximately, because May is the hottest month and the Southwest Monsoon early in June gives relief. 3. During the last three years of High School. 4. After passing the fourth grade, which is the same as in America. 5. A small quantity of rain comes in June during the Southwest Monsoon, and a great quantity in October and November during the Northeast Monsoon.

WHY? 1. As the funds decrease the mission tries to encourage native church women to take this work over as a voluntary service. 2. Because the children are busy taking care of the animals and doing other chores during the day. 3. Only the large towns have education above the elementary stage. 4. By charging fees, earning Government grants (one half grant on every teacher approved by the Government). 5. Because we are trying to build a Christian Church, or, because we believe religious and moral training to be essential and these are not provided in Government Schools which are bound to be neutral in religion.

WHERE? 1. Chittoor District. 2. Vellore Union Medical College, Madras Men's and Women's Christian Colleges and Training Colleges, Madanapalle Tuberculosis Sanitarium, Vellore Training School for village teachers. 3. Vellore. 4. In Wandiwash and the surrounding villages. 5. Women's Industrial School at Palmaner.

ANSWERS

(upside down to make it difficult to look at the answers)